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LETTERS FROM A TEACHER TO HER YOUNG FEMALE FRIEND, JUST ABOUT COMMENCING TO KEEP SCHOOL.

No. III.

My dear L——: After you have thoroughly initiated your scholars into the nature of a map, and given them some notion of extent of surface, by the familiar exercises I have mentioned, you have still much more to do before you show them maps of larger places.

It should always be kept in mind, whatever we are teaching, that the details of that particular subject are to be kept subordinated to the general expansion of the mind,—the harmonious play of the faculties. At first view, it may seem that the study of geography cannot long retain its interest, among so many branches of knowledge more exciting to the imagination and more stimulating to all the faculties. This would be true if the study were necessarily limited to the location of places,—a thing so easily learned by rote, though not easily remembered if learned thus. But, in fact, the study of geography may, and should be, connected with chronology, with every department of natural history, and even of science. The history of man is naturally associated with it, and the religious sentiment itself may be cultivated by its help; and it is one of the duties of the teacher to carry the mind of the pupil "from Nature up to Nature's God." Let him be filled with feelings of worship in the temple of the universe, which he can see; and worship of his heavenly Father, in the spiritual world, which he cannot see, will spring up almost unbidden, when he is old enough to realize that his spirit has a Father. The leap from the known to the unknown is a wide one; but how much easier to one whose conceptions have been dilated by a consideration of the wonders of creation! The soul is prepared to believe in its own immortality when it considers how vast is the region of external nature which it can conceive of, and yet be ready for more and more forever. This natural leading of the mind to God is so much neglected in education, generally speaking, that we cannot wonder when we see people grow up without worship in their hearts, learning first, from the sad experiences of life, that their souls have infinite capacities, because they have infinite wants; but perhaps never learning, or too late for happiness or usefulness, that one path to a knowledge of His power and goodness is through his creation around them. At the age, when the inner world of wonders cannot be understood,—can scarcely be looked at, —or, at least, when its relations in time and eternity cannot be appre-

hended,—this is the natural and appointed food for the mind. I hope you can take this view of the subject sufficiently to feel no desire to hurry on to such small results as the situation of kingdoms, lakes, and rivers, but will be willing to spend much more time in preparation for this important study, in which I always endeavor to find a place for every thing belonging to external nature. When you consider that even your lowest object in teaching geography is to give your scholars, not only good notions of the extent of the earth's surface, but of the relations of our world to other planets, to suns, &c., you must realize how necessary it is to prepare them well, in order to prevent them from receiving a false and limited view of the reality. A striking and gross error may easily be removed, at any good opportunity; but it is very difficult to extend a limited view of things after such has once taken possession of the mind.

I will suppose that your scholars have now a vivid conception of a mile. The town in which you reside is, I think, ten miles long, inclusive of its six villages; and many of your pupils have, doubtless, traversed it from one end to the other. If not, some of the older ones may perhaps be induced to do it, as a part of their geography lesson. Advise them to keep in mind the extent of this ride or walk, and to endeavor to remember how long a distance ten miles appears to be. This proposal from you may have another good effect, besides the one now in view. The exercises and interests of school will thus be carried abroad into every-day life, and associated with it; and perhaps the binding together of these two portions of their existence, (generally so sharply separated by the restraints in school and the freedom out of it,) may lighten a thousand difficulties you have already found in your path.

I will also suppose you to have directed their attention to the things which grow upon these farms with which they are familiar. Now, ask them if pepper grows there; if cinnamon and other spices, sugar, coffee, tea, lemons, oranges, grow there. They know nothing of these growths. This is a good time to say that these things and many others grow in warmer climates, where there is no winter, like ours,—no snow or ice,—in countries which lie directly under the path of the sun, and on which his beams fall perpendicularly, instead of shining in a slanting direction, as they do upon us. Tell them that some things cannot grow in those warm countries, such as apples and peaches,—and that even the growth of corn there is very uncertain, for it depends for its growth upon a certain alternation of sunshine and rain, which seldom occurs in those regions. In the summer season the rains are incessant; but in the winter scarcely a shower falls. It is therefore necessary to plant corn in autumn, during some interval in the rains, and when the seeds will not be exposed, to be immediately washed up by such heavy floods as fall there in summer, and of which those who never have seen them can form but a faint idea from description;—and when, also, the young plants will not be left to parch unwatered in the hot sunshine. If the rain does not fall on the very day,—and I had almost said at the very hour,—when it is desirable, the crop is burnt in its very bud, and the whole must be planted over again, with the same uncertainty of success. The corn of other climates is, therefore, a commodity constantly imported to those warmer ones, and exchanged for their peculiar productions. Thus we obtain

luxuries in exchange for the very bread of life; and this is the foundation of commerce, which sends so many ships across the ocean, and, in former times, when no one ventured far from the coast in ships, led men in caravans, thousands of miles, across sandy deserts. Tell them that whatever does grow there, grows faster and more luxuriantly than elsewhere; that many trees are very different from ours,—the leaves of many being much larger, and thicker, and more lasting; that some of them grow without bark or branches, but in the manner that tulips and onions grow, throwing out at the summit their leaves of eight or ten feet in length, and often of an inch in thickness, which shade the fruits that would otherwise be dried up by the burning sun, before they could have time to ripen; that the trees there, with few exceptions, are never without leaves at any time of the year; that when seeds are planted there, they spring up in a day, or in two or three days, at furthest; that if sticks are cut from a tree, stripped of their leaves, and stuck in the ground to form a fence, they will soon throw out roots and put forth new leaves, and become again living trees; that fruits and flowers hang upon the same tree at the same time, the white orange blossoms and the golden fruit, for instance, dwelling together at all seasons, instead of belonging each to one season only, as is the case with our apples and peaches;—and that all this is the consequence of the greater heat and moisture of those climates; that as our summer is warmer than our winter, and causes things to grow, so their summer is warmer than ours, and causes them to grow still more rapidly.

Ask them what animals are found in our country, either wild or domesticated. Do we have elephants, tigers, lions, camels, in our woods, or for our beasts of burden? Such animals belong to those warm countries, where animals, as well as trees, grow larger and more abundantly. Then mention the animals of still more northern regions,—the polar bear, the beavers, the rein-deer, the musk-ox, and others, which are hunted by adventurers from all nations of the earth for their valuable furs and skins.* When you teach the names of countries and states, these topics may again be taken up with advantage, and enlarged upon to a great extent. Every distinguished port on the globe may then be mentioned in connection with the productions for which it is visited by those engaged in commerce.

And here it will be well to teach the points of the compass. Let your scholars stand facing the north, and then place your map of the town in the proper relation with the points of the compass, and direct their attention to such a farm designated upon it as being north of the schoolhouse, such others as south, east or west. Tell them the sun rises in the east and sets in the west, and if they ever wish to know the points of compass, at any new place where they may find themselves, they can ascertain it by looking at the sun and observing the direction of his apparent motion. If you can obtain a mariner's compass, or even a magnet, you can show them how the north can be ascertained, even when the sun does not shine, or at night, by the direction of a

* Almost all children have seen pictures of these animals; and these may be made living to their eyes, by speaking of the provision made in their thick furs to protect them from the extreme cold, and perhaps of some of their peculiar habits, such as the building of dams by the beavers, the fleetness of the rein-deer, and its uses to the inhabitants of Lapland. If the children have seen no pictures of these animals, trees, and plants, they should be procured. They can now be had very cheaply.

magnetized needle lying upon the surface of water in a bowl. You can at least tell them of this fact, and the use made of it by sailors, and the consequences of its discovery, 400 or 500 years ago.

I always say, at this point of the instruction, that the sun does not really move up and down over the earth, as it appears to do; and when surprise and interest are expressed, I promise to explain it by and by. I then ask if the sun ever seems directly over head, or if it ever appears in that part of the sky, pointing to the north. Probably you will find that such an observation has never been made by your pupils; but you can ask them, on which side of the house the sun appears in the middle of the forenoon, or in the middle of the afternoon—the north or the south. You can add, that it reaches the highest point to which it ever goes at twelve o'clock, and then appears to go down towards the horizon. The word *horizon* should here be explained; but say nothing yet of the zenith, because the words are apt to be confounded if mentioned at the same time, and it is difficult to disentangle things that are confounded together when they are first presented to the mind. Point to the south, and tell them those warm countries of which you have spoken, lie in that direction, and that the south winds are so genial and soft because they come from those hot regions where snow and ice are never seen.

In the opposite direction, towards the north, it is even colder than with us; for the sun shines upon the northern regions in a still more slanting direction than upon us, and the north winds are cold and bleak, because they blow from a surface of perpetual snow and ice. Then point to a spot midway between the equator and the south pole, and say that to persons living there, the *northern* winds will be warm, because they will blow from the region of the equator, and the *southern* winds will be cold, because the climate at the south pole is as cold as that at the north.

It is well to mention the names of a few countries, in connection with the points of compass, while your scholars are standing in the proper position, to point in the direction in which they actually lie, and also to advise them always to place their maps thus when they consult them, if they can conveniently do so.

Before you go any further with maps, I advise you to have a globe, be it ever so rude a one. You cannot expect to obtain one from your school committee, but you can have a large wooden ball made, upon which you can yourself paste white paper, and draw any thing you wish. It will be well to draw one or two things, at a time, and explain these clearly before you add any thing else. By so doing, you will have one advantage in not beginning with a globe fully drawn; for the confusion of lines is often very puzzling to beginners.

If your globe can be perforated at the poles, you can immediately suspend it in your schoolroom by a string, at the proper angle of inclination, telling your scholars that the earth moves in this manner round the sun. Let the equator be drawn upon it with a black line, the ecliptic with a red one, and explain these lines distinctly before you trace another upon your globe. The equator divides the earth equally into two parts; and, if the poles of the earth were not inclined in the manner thus shown, the equator would always be directly under the perpendicular rays of the sun. But, owing to this inclination,

some portion of that region through which the ecliptic passes, and which extends to the distance of about 1400 miles on each side of the equator, comes, in the course of each year, directly under these perpendicular rays. The countries situated there are warmer than any others, because all the force of the sun's beams is concentrated where they strike perpendicularly, or nearly so, and are reflected back into the atmosphere at the same angle. This ecliptic is sometimes called the orbit of the earth, because it shows the direction in which the earth moves.

If the earth moved round the sun, in such a manner that the equator were directly under the sun, the days and nights would be 12 hours long every day in the year, all over the globe, except at the poles, where it would be perpetual daylight, the sun being perpetually visible, just above the horizon, to the people who might live there.

The changes of day and night are caused by another motion of the earth,—its turning upon its own axis every day. This you can exemplify with an apple, or a ball of yarn penetrated through the centre by a knitting needle; and I have sometimes thought this a better aid than a complete tellurium, such as I now have in my schoolroom, because the latter is so complicated, that it is difficult to make children discriminate, among the various motions they see, the one you happen to be explaining. This motion of the earth on its axis brings every part of its surface into the sunlight once in every twenty-four hours, except at and near the poles, which places are shaded half the year, in consequence of the inclination of the earth's orbit before mentioned. At the poles, then, there is but one day in the year, or six months of darkness followed by six months of light. By sticking a pin upon any spot on your apple, and saying that shall represent a man living in that place, you can hold it before the face of any of your pupils, calling him you select, the sun, and turning the apple on its axis, make him clearly understand that that man must be in the dark when turned to the other side by the revolution of the apple. Be careful to turn the apple the right way, that the pin may return opposite the scholar on the upper side of the apple, as this will show him why the sun appears to rise in the east. He will see that it is in reality the earth, which, by its revolution, brings its different portions of surface into the sunlight.

If it were not for the inclination of the earth's orbit, there would be no spring nor autumn, nor summer nor winter;—or, I should rather say, no change of weather. We, for instance, who live about midway between the equator and the north pole, should never feel the weather so cold or so warm as we now do. It would always be alike, or nearly so. Any variations would be produced by other causes than that which now gives us the alternation of the seasons, namely, the different degrees of the sun's elevation above our horizon. Those who live much further from the equator than we do, would experience colder weather, at all times, than we should, while those who reside at the equator would feel an unvarying heat. At first, we might suppose there would be some advantages in this,—but, on reflection, we shall find that God's ways are better than man's ways, in this, as in all the other arrangements of His creation. How much of that pleasure which arises from variety, we should lose, if there were no change of seasons! Men are so made that they can go from one part of the earth to another, and enjoy the various productions of nature, adapting themselves,

without much difficulty, to the varieties of climate, because they are accustomed to certain variations every year of their lives. But we may suppose this would be impossible, without much suffering, if those born at the equator, and near the poles, for instance, should change climates, having been accustomed, one to a steady cold, the other to an unvarying heat. The change would probably be at the risk of life. Even at the equator the difference of the seasons is marked, although vegetation is not destroyed by the declination of the sun, in the winter season. It only languishes a little, and when the warmer season returns, every thing begins to grow afresh.

And near the north pole, where the sun does not appear above the horizon at all, during six months of the year, and where, in the greater part even of the other six months, snow and ice cover the earth, yet, during the few weeks when the sun is at or near his culmination, (or highest place above the horizon,) there is a rapid, brilliant, and beautiful summer, giving even these apparently least favored of God's family on earth, a fleeting, but, doubtless, for that very reason, a more keen enjoyment of the beauties of vegetation. The frozen earth melts to the depth of a foot, perhaps, and, in two or three days after this thawing commences, the leaves burst from the trees, and all the moist spots are covered with grass, and with flowers of deep and rich colors. The squirrels come out of their hiding-places, and gambol in the trees; the white cranes build their nests among the reeds; the swans and geese, which abound in those northern regions, cover the lakes and rivers, whose waters are loosed from their fetters for a little while. In a few weeks the summer is over, the vegetation disappears almost as suddenly as it came, and the sun is seen at a less and less height above the horizon every day, till the long night of six months again commences, when the people must depend upon the brilliant auroras, such as we occasionally see in the northern sky, for all their natural light. Towards the south pole, the climate is of course the same,—but as yet no land, on which any thing can grow, has been discovered there, with the exception of a few small islands.

For your next lessons, let the tropics be drawn, and also the boundary lines between the temperate and frigid zones. After what you will already have said of the differences of climate, the words *torrid*, *temperate*, and *frigid* zones, will easily be remembered. You can remark here, that where the ecliptic touches the tropics on either side of the equator, the points are called the *solstitial points*. The sun is directly over the tropic of Cancer on the twenty-first of June. That day is the longest in the year on the northern side of the equator. He is directly over the tropic of Capricorn about the twenty-second of December, which is the shortest day on the northern side. On the southern side, the longest and shortest days are exactly reversed. It will be well now to trace the outlines of the continents, and mention the zones in which they are located.

Before leaving this portion of the subject, it is desirable to say more about the ecliptic. I was puzzled for a long time, in my childhood, about the equator and the ecliptic. As both are drawn upon the same globe, it is difficult for a child, who is influenced so much by what is before the eye, to realize that one belongs to the sky, as it were, and the other to the earth. When I saw the celestial globe, and the ecliptic drawn in the centre of the zodiac, I understood it; but it

can be explained without that aid,—and I am always careful to make the distinction between the two.

But as first impressions are generally the strongest and the most lasting, and as your object is to teach your scholars about the universe, and not about a round, wooden ball, called a globe, your lesson must now be transferred from the globe before their eyes to the heavens themselves. Ask them if they have never observed the stars particularly enough to know that many of the most brilliant ones form, when grouped together, rude outlines of certain objects; if they have never heard that one of them is called the constellation of the Great Bear, from a slight resemblance in the relative position of the stars to the figure of that animal; that another group is called the constellation of the Lion; another, the Bull; another, the Twins, &c. They will probably say, "No." You can then tell them where they can look for the Great Bear, for instance, and draw a sketch of the cluster on your black-board, as it appears at the particular time of year in which you are speaking. Perhaps you had better say nothing more upon this topic till your scholars have had time to look for this constellation. Then tell them that the sun passes through constellations of this kind at different periods of the year; and, if his rays were not so bright in the day-time, he could be seen moving in the midst of them,—but his greater brilliancy puts out their lesser light. These constellations form a belt, extending about ten degrees on each side the ecliptic, and this belt is called the *zodiac.* Let your scholars imagine such a belt of stars traced on the ceiling, walls, and floor of the schoolroom, which may represent the sky in relation to the globe suspended there. This belt of constellations has been divided by astronomers, for the sake of convenience, into twelve equal portions, answering to the different months of the year. These are called the twelve signs of the zodiac. You can now mark upon the red line on your globe these signs of the zodiac,—which you will find in any almanac,—and, at the same time, draw them distinctly on your black-board, side by side with their Latin and English names: ♈, Aries, the Ram, ♉, Taurus, the Bull, &c.; and also the months of the year in which the sun passes through them. This may be copied by your scholars, or, if that is impracticable, committed to memory from the black-board, as a separate lesson.

You must describe all these things with much eloquence, allowing many questions to be asked, and repeating the same thing many times; be careful especially not to endeavor to explain too much at once. A single point, such as the equator, or the ecliptic, or the earth's inclination in its orbit, or the names of the tropics, and their distance from the equator, showing the extent of the sun's path on either side, will be enough for a lesson. It will be necessary to repeat your statement twenty times to some members of your class, in order to rouse the attention of the dull, and help the ignorant to think. If your class is not too large, let each one repeat to you what you have said; if there are so many that this is impossible, select a certain number on each day after you have given the lesson, and let them repeat it to you. In this way, all will take their turn in this most useful exercise, and all will be on the alert, as it will not be known which individuals you will select for this purpose till the time of recitation.

But you will say that I have already given you the outlines of a summer's labor. M.

A MEMOIR OF THE LATE MR. JOHN POUNDS, OF PORTSMOUTH, SHOE-MENDER, AND GRATUITOUS TEACHER OF CHILDREN.

[From the Third London Edition.]

It has been the lot of many a one, who has through life pursued a course of usefulness towards his fellow-creatures, that his good deeds have been scarcely known, except to those immediately benefited, until death has placed him beyond the reach of earthly praise. This is no reason why, when brought to light, they should not be placed on record for the imitation of survivors. To preserve the memory of a man, whose benevolent acts were thus performed within a very humble sphere of life, the following brief memoir was penned. It will also serve to illustrate a print, representing the same individual in the midst of the pursuits for which he was remarkable, just published by Mr. Charpentier, of this town, from a painting taken only a few weeks since, by Mr. Sheaf, of Landport, a young and self-taught artist of excellent promise. As that picture presents an unembellished *fac simile* of the person and his abode, so it will be the aim of these pages to preserve a simple, but distinct memorial of his character and habits.

John Pounds, the subject of this notice, whose distinguishing merit was, that, while pursuing, under great disadvantages, the humble and toilsome occupation of mending shoes for his daily subsistence, he at the same time imparted, without fee or reward, to some hundreds of poor children of both sexes all the education they ever had, was born at Portsmouth, on the 17th of June, 1766. His father was by trade a sawyer, employed in the Royal Dock-Yard—who was enabled to get his son, at that time a stout, athletic youth, entered in the yard as apprentice to a shipwright, at the early age of 12 years.

When he had served three years, at the age of 15, he met with a serious accident, which altered the future course of his life. By falling into a dry-dock, one of his thighs became dislocated, and he was otherwise so much injured as to render him ever afterwards a cripple.

When his general health had been restored, he might have been re-entered as a laborer, and in due time entitled to superannuation with a small pension; but some new regulations having at that time been made that were not liked by the workmen, by advice of his master he preferred trying what he could do for himself in some other way, and accordingly placed himself under the instruction of an old shoe-maker, in the High Street, to learn his art. He succeeded so far that, although he seldom tried his hand on making shoes, he was enabled to obtain an honest subsistence by mending them.

For some years he was accommodated with room in the house of a relation; until, about thirty-five years ago, he ventured to become tenant, on his own account, of the small, weather-boarded tenement in St. Mary's Street, where all his future years were spent, and where passers-by must have often noticed him, seated on his stool and mending shoes, in the midst of his little, busy school.

About the year 1818, being himself a single man, (as indeed he continued to be through life,) he took upon himself the charge of one of the numerous children of his brother, who was a seafaring man; it was a feeble little boy, born with his feet overlapping each other, and

turned inward. Having seen the iron pattens, with which a neighbor's child had been provided by an eminent surgeon, he ingeniously contrived, by fastening together the soles of old shoes and boots, an imitation that effectually cured the distortion. The child became a chief object of his care and affection ever afterward; he reared him, at a proper age, put him apprentice to a fashionable shoe-maker, and they lived together to the end of his days.

His lameness preventing him from sharing in out-of-door sports, he amused himself, at home, rearing singing birds, jays, parrots, &c., and succeeded so well in domesticating some of them, that they would play about the room, in perfect good fellowship with the cats and guinea-pigs that sometimes formed part of his establishment. Often has a canary bird been perched upon one of his shoulders, and a cat upon the other. Of late years, since his scholars became so numerous, he kept less of this kind of stock;—the last of his talking birds was a starling, which he presented to the lady of Sir Philip H. Durham, the Port-Admiral, in testimony of his gratitude for her ladyship's goodness in supplying some necessities of his little flock, and of the Admiral's kindness in getting employment, on board ship, for some of his boys.

His attempts and success in the work of education arose out of this connection. When his nephew was about five years old, he applied himself to fulfilling the office of schoolmaster to him. After a time, he thought he would learn better if he had a companion; he obtained one, then added another, and went on gradually increasing the number; and found so much pleasure in the employment, that he resolved to extend the same benefit to others whom he saw around him, in that very populous and poor neighborhood, quite destitute of instruction,—the first addition to his charge being the son of a poor woman, who went about selling puddings; her homeless child, unable to accompany her, being left in the open street, amid frost and snow, with no other shelter than the overhanging of a bay window. As he became fond of the work of tuition, he gradually increased his numbers, until at length, he became schoolmaster-general to all around, whose parents were too poor or too careless to provide them with other schooling; his establishment, of late years, averaging forty at a time, including about a dozen little girls, who were always placed on one side by themselves.

His humble workshop was about 6 feet wide, and about 18 feet in depth; in the midst of which he would sit on his stool with his last or lapstone on his knee, and other implements by his side, going on with his work, and attending at the same time to the pursuits of the whole assemblage; some of whom were reading by his side, or writing from his dictation, or showing up their sums; others seated around on forms or boxes, on the floor, or on the steps of a small staircase in the rear. Although the master seemed to know where to look for each, and to maintain a due command over all, yet so small was the room, and so deficient in the usual accommodations of a school, that the scene appeared to the observer from without, a mere crowd of children's heads and faces.

Owing to the limited extent of his room, he often found it necessary to make a selection from among several subjects or candidates for his gratuitous instruction; and in such cases always preferred, and prided himself on taking in hand, what he called "the little blackguards," and

taming them. He has been seen to follow such to the Town Quay, and hold out in his hand to them the offer of a roasted potatoe, to induce them to come to school.

When the weather admitted, he caused them to take turns in sitting on the threshold of his front door, and on a little form on the outside, for the benefit of the fresh air.

His modes of tuition were chiefly of his own devising. Without having ever heard of Pestalozzi, necessity led him into the interrogatory system. He taught the children to read from handbills, and such remains of old school books as he could procure. Slates and pencils were the only implements for writing, yet a creditable degree of skill was acquired; and in ciphering, the rule of three and practice were performed with accuracy.

With the very young, especially, his manner was particularly pleasant and facetious. He would ask them the names of different parts of their body, make them spell the words, and tell their uses. Taking a child's hand, he would say, "What is this? Spell it." Then slapping it, he would say, "What do I do? Spell that." So with the ear, and the act of pulling it; and in like manner with other things. He found it necessary to adopt a more strict discipline with them as they grew bigger, and might become turbulent; but he invariably preserved the attachment of all.

In this way some hundreds of persons have been indebted to him for all the schooling they have ever had; and which has enabled many of them to fill useful and creditable stations in life, who might otherwise, owing to the temptations attendant on poverty and ignorance, have become burdens on society, or swelled the calendar of crime.

A few years ago, when there was a vacancy in the office of schoolmaster to the national school in Green Row, he applied to the curate of the parish to recommend him for the appointment; but receiving no encouragement, took no further steps in the affair.

He never sought any compensation for these labors; nor did he obtain any, besides the pleasure attending the pursuit, the satisfaction of doing good, and the gratification felt when, occasionally, some manly soldier or sailor, grown up out of all remembrance, would call to shake hands, and return thanks for what he had done for him in infancy. Indeed, some of the most destitute of his scholars have often been saved from starvation only by obtaining a portion of his own homely meal.

To the lasting credit of the late Mr. Pounds, it ought to be recorded, that he taught many of the boys to cook their own plain food, to mend their own shoes; sent them to Sunday schools for religious instruction, and in order to encourage them, and enable them to make a creditable appearance, procured, with the aid of friends, clothing, which they were allowed to put on at his house on Sunday mornings, to be restored to his custody in the evening. He was both doctor and nurse to his little flock; did what he could to cure their chilblains, and heal the many ailments, the cuts and bruises, to which poor children are continually exposed; and in cases beyond his skill and means, procured assistance for them from others. Besides, for the juniors, he was not only master of their sports, but also maker of their playthings.

The extent and disinterested nature of these useful labors long passed almost unknown, owing to a certain independence of spirit,

which hindered him from seeking aid from others. Of late, however, owing to his having applied for, and obtained ready admission into, the Sunday school at High Street Chapel, for many of his pupils, his merits have been more extensively known, and he received assistance that proved highly encouraging to him. He obtained a better supply of books and slates; several times the whole of his little flock were invited to a public examination at the chapel schoolroom, and regaled with tea and plum-cake. He and his scholars were likewise included in the public dinner, on the occasion of her Majesty's coronation, except a few of the very young, for whom he provided at home; and he afterwards walked about with them the whole afternoon, that they might share in the enjoyments of the day, without danger to themselves, or encumbrance to others.

After a long perseverance in this course, Mr. Pounds was suddenly removed by the stroke of death from the scene of his commendable exertions, on the 1st of January, 1839, at the age of 72 years. On the morning of that day he went to the house of Edward Carter, Esq., in the High Street, to acknowledge some acts of kindness lately received; he there saw Mr. Sheaf's picture of his school, lately purchased by that gentleman, and expressed himself more pleased at finding his favorite cat holding a prominent place in it than by any other part of the performance. He took with him a little boy named Ashton, and requested some aid toward the cure of the child's sore foot, and showed specimens on a slate of the little fellow's writing and ciphering; when, on the instant of these being restored to his hand with expressions of commendation, he suddenly fell down, as if fainting; the usual means for restoration were immediately resorted to; Mr. Martell, surgeon, who a few minutes before had paid him the compliments of the season, and congratulated him on his apparently good health, was promptly called in, but the vital spark was extinct. Mr. Martell took charge of the body, (Mr. Carter earnestly desiring that all expenses of a suitable funeral should be at his charge,) and accompanied it to its former abode. Here, about 30 of the children were assembled, and wondering what had become of their tutor. At length they saw their little companion, and said, "Here comes Ashton, —Mr. Pounds will soon be here!" The child had now arrived, and said, "Mr. Pounds is dead, or else fainted." The accents reached the ear of the nephew in the upper room, who, on hastening down, saw the body brought in, and immediately fainted; and it was not until some time afterward that he became fully sensible of his loss, when he found the body of his beloved uncle lying, with fixed but placid countenance, extended upon the bed, insensible to any attentions he could pay to him.

The children were overwhelmed with consternation and sorrow; some of them came to the door, next day, and cried because they could not be admitted; and for several succeeding days, the younger ones came, two or three together, looked about the room, and not finding their friend, went away disconsolate.

The deceased was of a most cheerful, contented, and happy disposition. On Christmas eve, as was his custom, he carried to a female relative the materials for a large plum-pudding, to be made for distribution among the children; and on that occasion declared that he was

never happier in his life, that he had no earthly want unsatisfied, and expressed in words quite characteristic of him, as a Bird Fancier (which had been one of his favorite pursuits,) that whenever he should no longer be enabled to support himself by his own industry, and continue to do some good in the world, he might be permitted to go off suddenly, "as a bird drops from his perch." He was, as he had wished, called away suddenly from the continuance of his useful labors. The cause of his death was stated before the coroner's inquest to have been a sudden rupture of one of the large vessels of the heart. He has gone to await the award of Him who said, "Inasmuch as ye did it unto the least of these, ye did it unto me."

His remains were interred on the afternoon of Saturday, the 5th of January, 1839, in the burying ground of High Street Chapel, by the Rev. Henry Hawkes, B. A., who impressively called on the numerous assemblage around the grave, (among whom were most of his pupils,) to cherish his memory and imitate his example, by doing good to others according to their various ability. The same minister, on the following evening, delivered a funeral sermon on the occasion, from Matthew vi. 3, 4: "When thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father, which seeth in secret, shall reward thee openly;" in which he pointed out, that although useful and benevolent acts may often escape the notice of men, or, owing to something uncouth in the mode or circumstances, may be regarded with slight, or even distaste, by superficial observers, yet, in the all-perfect view of Almighty God, who regards deeds according to their kind, not their degree, of excellence, they will assuredly meet their reward.

IMPORTANCE OF PHYSICAL EDUCATION.

[From Mudie's Physical Man.]

We might go over the list of all the organs of the body, and of all the capabilities of those organs, either in the way of obtaining information, or in that of executing work; and we might show that, in each, there is a vast volume of ability, if it were only called forth by even moderate instruction and exercise. But this is a subject far too important to be passed over incidentally in a paragraph.

There is, however, one consideration which it may not be improper to name here; and that is the culpability of devoting so complete an instrument as the human hand to labor quite unworthy of it. Is it not a strange, a fatal mistake, that an instrument which can bring the most symmetrical forms, in the most graceful attitudes, out of shapeless lumps of stone, or mould them of kneaded clay; that can animate the canvass with all but pulse and breathing; give the state of a battle, or the story of a life, to one glance of the eye, with far more truth and effect than any verbal description; that can thrill the heart, or carry the affections captive whithersoever it lists, by merely the vibrations of a string; is it not most cruelly misapplying one of the best gifts of Heaven, that this most extraordinary and most serviceable of all instruments should be occupied, during the whole of the useful portion of the life of its owner, in turning the same wheel, or striking

uniform blows with the same small hammer? Surely this is doing great injustice, even in the humble, and humbling mechanical view of it, to the foremost of all machines,—the machine of God's own making.

But even this, bad as it confessedly is, is by no means the worst, either for society, or for the owner of a degraded hand. There is a mind,—an immortal thinking principle,—a principle capable of reading, by means of the body as its instrument or servant, the whole of the heavens and the earth, and all the workings and wonders of human talent and industry upon the latter; there is such a mind, bound to the trundling wheel or the alternating hammer,—a wretched and miserable slave, having no enjoyment of itself, and rendering no service to the world; and so monstrous an injustice, both to the one and to the other, ought not to be tolerated in a land of rational beings.

It may be very true, that the man who is thus sacrificed, may beg to be continued in his drudgery, and may regard his deliverance as the taking away of what he looks upon as his birthright; and we have known ferry-boatmen to march in mimic mockery of the grave, and bury their oars, when a bridge was thrown across an estuary, and they were prevented from toiling at the oar for one half-penny, when they had only to put a little bit of canvass and a few cords to their boat, stand a few miles out to sea, and bring a wholesome dinner for fifty families, with scarcely any additional labor. Thus is the mind reduced to the most abject slavery, and made the victim of the most ridiculous fears, when the hand is confined to the constant repetition of that which has no excitement of novelty, and awakens not a thought. And there are not wanting, upon the variously checkered record of human annals, instances of those who have been so early and so closely bound down in the slavery of others, that they have worshipped their fetters as their greatest good, as not knowing how otherwise to satisfy their bodily appetite, than by remaining in their ignominy; so sadly may human nature sink, if the balmy and buoyant gales of heaven play not around it!

But this is not the worst, or nearly the worst, that is sure to happen in such cases. Degrade and neglect it as we will, the immortal spirit is still the immortal spirit; it is warmed by Heaven's own ethereal fire; and all the waters of the world's oblivion cannot quench it. Cut off from the field of its proper occupation and pleasure, its restless activity is thrown wholly upon the body; but there is still no scope for it in the occupation of the body, as that which a machine can do, never can require the services of a mind. Hence, when the physical occupation of the body is thus narrowed to the dull routine of a single point, upon which the labor is executed without even any simple consciousness of it, just as the feet never stumble even in the dark, at the inequalities of a path which has been trodden a thousand times over, the mind has no occupation but about the gratification of the appetites and passions, and those, too, of the most grovelling description.

Of the positive vices,—the low sensuality, the heedless and heartless life, and the frequent crimes perpetrated for the most unmeaning purpose, and on the most groundless provocations,—we speak not; but we must say, that upon men, in so low and lost a condition, the laws of God and man have no strength, even that of a cobweb.

They are the most unsafe population wherewith any land can be afflicted, as they are at the mercy of any demagogue, local or general, who may wish to stir up the dregs of society, in order that he may steal through the turbid tide to the dishonest possession of that which no man would award or abet him in, if the current of society ran bright and clear.

We mention no name, we assign no local habitation; but witness the unmeaning mobs, the iniquitous combinations, of weak and deluded men against their own best interests; the burnings of property; the throwing of corrosive liquids upon the person from behind corners in dark nights; the organized associations, procured and indirectly paid for by the hungry, for the furtherance of that which, if accomplished to the full extent of their unmeaning madness, would only make them more hungry still. Witness this, and witness it in an enlightened nation, and an age unprecedented in improvement, and say, if you can, if there is not something sad and sickening in that which can thus degrade those, around whom the means of mental and moral improvement are floating thick as the motes in a sunbeam, to this, the very lowest that can be imagined in the intellectual, the moral, the social scale.

Such are some of the fruits,—and bitter fruits they are, though natural and necessary ones,—of that system which *uneducates* the physical powers, in order that a man may not count for more than a small fraction of a waterwheel or a steam engine. The infant, before the fetters were put upon it, rejoiced in the breeze of the sky and the light of the sun; its eye sparkled with delight at the curling cloud; the song of the bird brought the index finger instantly to the gladdened ear, and if the veriest villain looked it in the face, it would smile with joy that another subject was presented to gratify the young thirst for knowledge. Alas, for the altered condition of the man!

It is in such revolting descriptions as these, that we find the most striking, if not the most agreeable illustrations of the negative argument for the great benefit that would result to individuals and society, if men of all ranks were to know the true nature and action of their physical powers, and improve them by that culture, which is so far from being labor and pain, that it is pleasure and delight,—and that of a far higher and more enduring character than that which results from the most luxurious gratification of the appetites and passions taken together. If all that is observed, is observed with pleasure and for information, the better half of the world of our personal knowledge, is our own, and our own by a security which cannot be taken away from us, run the course of the world as it may. In like manner, if we know our powers of action, and bestow but a very little attention on the cultivation of them,—and the cultivation is a natural and necessary consequence of the knowledge,—if we do this, our portion of the reward is sure, according to the extent of our well-doing; and so we are in a condition to rejoice in every improvement that can be made, because we know that the benefit will be to us as well as to others, and that the closing of one path against our progress is but the opening of another, in which our well-disciplined steps will be steady and certain, and we shall be gratified with the charm of increasing usefulness to ourselves and to others.

DIFFICULTY OF LEARNING TO READ.

BY MR. EDGEWORTH.

Reading, as it is usually managed, is a dreadful task indeed to learn; and, if possible, it is a more dreadful task to teach to read. With the help of counters, and coaxing, and gingerbread, or by dint of reiterated pain and terror, the names of the four-and-twenty letters of the alphabet are, perhaps, in the course of some weeks, firmly fixed in the pupil's memory. So much the worse; all these names will disturb him if he have common sense, and, at every step, must stop his progress. To begin with the vowels; each of these has several different sounds, and consequently ought to have several names, or different signs to distinguish them in different circumstances. In the first lesson of the spelling book, the child begins with a-b makes ab, b-a makes ba. The inference, if any general inference can be drawn from this lesson, is, that when *a* comes before *b* it has one sound, and after *b* it has another sound; but this is contradicted, by and by, and it appears that *a* after *b* has various sounds, as in *ball*, in *bat*, in *bare*. The letter *i* in *fire* is *i*, as we call it in the alphabet, but in *fir* it is changed; in *pin* it is changed again; so that the child being ordered to affix to the same sign a variety of sounds and names, and not knowing in what circumstances to obey, and in what to disregard the contradictory injunctions imposed upon him, he pronounces sounds at hazard, and adheres positively to the last ruled case, or maintains an apparently sullen, or truly philosophic and skeptical silence. Must *e* in *pen*, and *e* in *where*, and *e* in *her*, and *e* in *fear*, all be called *e* alike? The child is patted on the head for reading *u*, as it ought to be pronounced in *future*; but if, remembering this encouragement, the pupil should venture to pronounce *u* in *gun* and *bun*, in the same manner, he will inevitably be disgraced. Pain and shame impress precepts upon the mind; the child, therefore, is intent upon remembering the new sound of *u* in *bun*; but when he comes to *busy*, and *burial*, and *prudence*, his last precedent will lead him fatally astray, and he will again be called *dunce*. *O* in the exclamation *oh!* is happily called by its alphabetical name, but in *to* we can hardly know it again; and in *morning* and *wonder* it has a third and a fourth additional sound. The amphibious letter *y*, which is either a vowel or a consonant, has one sound in one character, and two sounds in the other; as a consonant, it is pronounced as in *yesterday*; in *try* it is sounded as *i*; in *any*, and in the termination of many other words, it is sounded like *e*. Must a child know all this by intuition, or must it be whipped into him? But he must know a great deal more before he can read the most common words; what length of time should we allow for learning when *c* is to be sounded like *k*, and when like *s*? and how much longer time shall we add for learning when *s* shall be pronounced *sh*, as in *sure*, or *z*, as in *has*? the sound of which last letter, *z*, he cannot by any conjuration obtain from the name *zed*, the only name by which he has been taught to call it. How much time shall we allow a patient tutor for teaching a docile pupil when *g* is to be sounded soft and when hard? There are many carefully worded rules, in the spelling books, specifying, before what letters and in what situations *g* shall vary in sound, but unfortu-

nately these rules are difficult to be learned by heart, and still more difficult to understand. These laws, however positive, are not found to be of universal application, or at least a child has not always wit or time to apply them upon the spur of the occasion. In coming to the words *good*, *gentleman*, *get*, *an ingenious grammar*, he may be puzzled by the nice distinctions he is to make in pronunciation in cases apparently similar; but he has not yet become acquainted with all the powers of this privileged letter; in company with *h* it assumes the character of *f*, as in *tough*; the next time, he meets it perhaps in the same company, in the same place, and as nearly as possible in the same circumstances, as in the word *though*; but now *g* is to become a silent letter, and is to pass incognito, and the child would commit an unpardonable error if he claimed the incognito as his late acquaintance *f*. Still all these are slight difficulties; a moment's reflection must convince us that by teaching the common names of every consonant in the alphabet, we prepare a child for misery when he begins to spell or read. A consonant, as saith the spelling book, is a letter which cannot be pronounced without a vowel before or after it; for this reason *b* is called *be*, and *l el*; but why the vowel should come first in the one case, or last in the second, we are not informed; nor are we told why the names of some letters have no resemblance whatever to their sounds, either with a vowel before or after them. Suppose that, after having learned the alphabet, a child was to attempt to read the words,

Here is some apple pye;

he would pronounce the letters thus,

Acheare ies esoeme apepeele pewie.

With this pronunciation the child could never decipher these simple words. It will be answered, perhaps, that no child is expected to read as soon as he has learned his alphabet; a long initiation of monosyllabic, dissyllabic, trisyllabic, and polysyllabic words is previously to be submitted to; nor after this inauguration are the novices capable of performing with propriety the ceremony of reading whole words and sentences. By a different method of teaching, all waste of labor and of time, all this confusion of rules and exceptions, and all the consequent confusion in the understanding of the pupil, may be avoided.

In teaching a child to read, every letter should have a precise single sound annexed to its figure; this should never vary. Where two consonants are joined together, so as to have but one sound, as *ph*, *sh*, &c., the two letters should be coupled together by a distinct invariable mark. Letters that are silent should be marked in such a manner as to point out to the child that they are not to be sounded. Upon these simple rules our method of teaching to read has been founded. The signs or marks by which these distinctions are to be effected, are arbitrary, and may be varied as the teacher chooses; the addition of a single point, above or below the common letters, is sufficient to distinguish the different sounds that are given to the same letter, and a mark underneath such letters as are to be omitted, is the only apparatus necessary.

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